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Allah knows how to protect whom he wants to. How do you differentiate right from wrong. You look at Imam Ali and do so. Ali is with right and right is with Ali, or Ali is with the truth and the truth with Ali. Even if muslims forget Islam remembers. All muslims that dislike him say that Abu Talib was not a momin and when I hear this I would like to turn the question around and ask them how big a momin are you? Will raising the flag of iman or doing a procession prove that someone is a momin.

(49:14)

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا

[Pickthal 49:14] The wandering Arabs say: We believe. Say (unto them, O Muhammad): Ye believe not, but rather say "We submit," for the faith hath not yet entered into your hearts. Yet, if ye obey Allah and His messenger, He will not withhold from you aught of (the reward of) your deeds. Lo! Allah is Forgiving, Merciful.
[Pooya/Ali Commentary 49:14]

The desert Arabs, in general, were uncertain in their faith. Their hearts and minds were petty, and they thought of petty things, while Islam demands complete submission to the will of Allah. The reference here is to the Bani Asad who came to profess Islam in order to get charity during a famine.

This verse refers to the actual possibility of professing faith as lip-profession, without a deep, inward and living assurance of the heart which in fact is the basis of reward given by Allah to His sincere servants. The lip-profession was resorted to because of many advantages available to the Muslims.

Aqa Mahdi Puya says:

Real submission to the will of Allah creates iman (conviction which enters and abides in the heart). So those who say: "We submit," can be called Muslims but they are not mumins, whereas mumin is necessarily a muslim. Islam is the outer circle and iman is the inner core. Islam is submission and iman is the full realisation of the faith with complete conviction. Both can be verbal declaration without conviction, and both can be from the bottom of the heart, real and sincere.

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (2:177)

[Pickthal 2:177] It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free;

and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allah-fearing.

[Pooya/Ali Commentary 2:177]

According to the Holy Prophet whoever puts this verse into practice attains perfection in faith. The theory and practice of piety have clearly been mentioned in this verse. Faith in Allah and welfare of the mankind have been founded as the essence of the religion of Allah, Islam.

Please refer to the "note" written by Aqa Mahdi Puya in verse 148 of this surah.

Righteousness is this that one should believe:

- 1. in the unity of Allah with all His attributes;*
- 2. in the last day of judgement;*
- 3. in the angels;*
- 4. in the book of Allah;*
- 5. in all the prophets and messengers of Allah;*
- 6. and give away wealth out of love for Allah to the near of kin, and the orphans, and the needy, and the wayfarer, and the beggars, and for the liberation of slaves;*
- 7. and keep up the (obligatory) prayers,*

Allah in the Quran says that tell them that they should not say that they have brought iman (or are momins). This shows that there are some who claim that they are momins but Allah does not accept this. Allah says that say that you are muslims but not that you are momins. Iman does not have to declare itself. A muslim has to declare that he is a muslim and we agree with this a momin does not have to declare that he is a momin. Iman has to do with the heart. Is there any person who is a momin who calls another momin a kaffir a muslim may call another person kaffir unjustly but not a momin. Islam has had a lot of personalities but none have objected that such a such had a kaffir father. This is the enmity of Imam Ali that makes all object to Abu Talib being a momin. It seems that except Imam Ali none in Islam had a father thus all objections were for Imam Ali's father.

The prophet, Bibi Khadija, Imam Ali and Abu Talib have been the pillars of Islam. Those who converted to Islam out of fear, greed or other reasons. They thought that had it not been for these people we would not have to read the kalima. Bibi Khadija was a widow, Abu Talib a kaffir, Imam Ali a child and the prophet a person who could not read in the eyes of these people.

Ad-Duha (The Forenoon - After Sunrise)

(أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى) 93:6

(وَوَجَدَكَ ضَالًّا فَهَدَىٰ) 93:7
(وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ) 93:8

[Pickthal 93:6] Did He not find thee an orphan and protect (thee)?

[Pickthal 93:7] Did He not find thee wandering and direct (thee)?

[Pickthal 93:8] Did He not find thee destitute and enrich (thee)?

Agha Pooya Commentary

Verse 6 refers to the divine protection arranged for the Holy Prophet when his father Abdullah died before he was born and his mother died when he was only six years old. His grandfather Abdul Muttalib died two years later. Thereafter his uncle Abu Talib loved him, protected him and brought him up as his own son. See commentary of Bara-at : 113. Thus the protection given by Allah to the Holy Prophet was through Abu Talib; and so when the pagan Arabs joined hands to oppose the Holy Prophet, in the process of their hostile scheming and plotting they included Abu Talib also. In the most adverse conditions which the Holy Prophet faced in the beginning of his divine mission Abu Talib stood like a "cemented wall" to protect him and while going away from this world gave his son, Ali, to him as the most trustworthy, reliable and unconquerable defender of the faith and the preacher of the faith. The history of Islam is a witness to the singular services Ali rendered to protect the Holy Prophet and his mission.

Imam Ali bin Musa ar Rida said that the word yatim, in this verse means lonely or unattended.

The character of the Holy Prophet was, even in his childhood and youth, exemplary and exceptional in the most wayward environment of Makka as is borne out by even his worst enemies. He remained aloof from the coarse and licentious practices of the young around him. Living in the midst of the worst idolatry and polytheism of Makka, reserved and meditative, endowed with refinement, truthfulness and utmost honesty, he earned the titles, by common consent, of al amin and as sadiq. He was under the constant guidance and care of Allah. So there is no implication whatever of error or fallibility on his part. The Arabic root dalla (in verse 7) has various shades of meaning. Here it does not mean astray or ignorant but in view of the occasion of revelation it should be translated "lost". While taking the Holy Prophet to his grandfather, his nurse Halimah left him by the roadside and went inside the desert to clean herself. When she came back the child was not there. After receiving the news from Halimah, Abdul Muttalib, with his friends and relatives, conducted a thorough search but the Holy Prophet was not traceable. Halimah, while making her own queries, met an old man in the precinct of Ka-bah and asked him: "Where is Muhammad?" It is said that when the name of the Holy Prophet was pronounced the idols fell on the ground in Ka-bah. In the meantime Abdul Muttalib arrived there with his men and invoked Allah's help to find out the Holy Prophet. A voice announced: "Go to the valley of Tahamah. He is there." Then Warqa bin Nawfil came and told Abdul Muttalib that he saw the boy in the valley of Tahamah. They at once went there and found the Holy

Prophet playing with the branches of a tree. The Holy Prophet, whom his grandfather had not seen since his birth, told him: "I am Muhammad" He took him in his arms and embraced him for a long time. This verse refers to the event mentioned above.

Verse 7 also implies that the knowledge the Holy Prophet possessed was perfect because he never acquired knowledge from any mortal but was taught by Allah Himself. See commentary of Baqarah: 78; Rahman: 2 to 4 and Najm: 2 to 10. Imam Ali bin Musa ar Rida said:

"The Holy Prophet was lost in the ignorance of the people, so Allah brought his light among them in order to guide them to have true knowledge about him."

Verses 2 of Najm clearly asserts that he had never gone astray, so the word dalla cannot be translated as wandering or going astray.

Some commentators wrongly interpret this verse to say that the wealth of Khadija Kubra made him independent of worldly needs, enabling him to devote his whole life to the service of Allah. Actually independence refers to the "self-sufficiency" which Allah had bestowed on His most beloved prophet.

Allah says We made you wealthy when we found you in need. Bibi Khadija's wealth made the prophet wealthy.

Another ayat says oh prophet when we found you orphan did We not take you in our safety. The prophet was raised in the safety of Abu Talib's house.

Abu Talib stood up and said that oh father how dare we decide to raise this child let Mohammed decide who will raise him or all us brothers will raise him. The one who is chosen by Allah is Mohammed and the one chosen by Mohammed is Abu Talib.

Allah is calling taking shelter and protection with Abu Talib taking protection with Allah. The prophet chose Abu Talib as the person who would raise him. Is it possible that the prophet would pick a person not deserving of such honor.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاُولَئِكَ هُمُ الظَّالِمُونَ (9:23)

[Pickthal 9:23] O ye who believe! Choose not your fathers nor your brethren for friends if they take pleasure in disbelief rather than faith. Whoso of you taketh them for friends, such are wrong-doers.

Another ayat says that none amongst you can make your father or your brother a protector if he is disbeliever. Thus Allah's prophet thinks Abu Talib is a momin. Before Abu Talib's time Zachariah brought up Bibi Mariam. He did this as Imran the father of Bibi Mariam had passed away before she was born. He was the mutawalli or caretaker of the bait ul muqaddas. He was the uncle of Bibi Mariam.

The prophets father (Abdullah) had passed away before he was born, he was the caretaker

of the kaaba. His uncle Abu Talib brought him up. Oh Allah you chose a masoom Zacharia to bring up Bibi Mariam and what of your beloved prophet will you pick a disbeliever to bring him up? This is not possible. Allah said that if I placed the prophet in the lap of Abu Talib then this is an esteemed person with the qualities of Adam, Moses and other great prophets in him. Never discuss whether he is kaffir or momin but whether he was the wali of his time or not?

Ali Hamadani has written a book mawadattul khurba. There is another book iman e abu talib. He wrote that when Abu Talib left this world he called the prophet and Imam Ali to him and told them to bury him in his father's grave. Both the nephew and the son are masoom. The entire world is worried if we die will someone be there to bury us? Abu Talib's funeral rites were done by two masoomeen. His coffin was raised by two masooms. This is a book from the muslims read it and ponder on it. They took the coffin and moved the stones from the grave of Abdul Muttalib and he was lying in the grave lined toward the kaaba. When he had died the prophet was 6 years old. Thus if Abu Talib was a kaffir then how did he bury his father as per the muslim method of burying. At the time of Abu Talib's death the prophet was 6 years old and Islam was not yet revealed. Thus burying a dead person facing the kaaba is this not the sunnat of Abu Talib? He was facing the khibla in the grave. All saw this in the grave. Abu Talib said that the body of my father buried by me is still intact then ponder on my position and those who are burying me are both masoom---.

Ashraf Ali Thanavi wrote a book behasti zewar. He was from UP in India and his book is in most muslim homes. In this book he writes that if a person is 99% disbeliever and 1% iman then you cannot call him a kaffer. When I read this I said this is a good thing moulana. Oh moulana if a person is 99% iman and 1% kufr (ie he has not read the kalima) what do you call him?

Lets ask the soul of Abu Talib oh father of the pure Iman and the uncle of the pure mercy of Allah. Allah gave Abu Talib complete reward he gave him 12 masoomeen in his progeny till the day of judgment.

Abu Talib is calling to the muslims today oh muslims in all the holy places where the Imam's are buried whose children are these?

A poet has said that in the battle of karbala Abu Talib is present, sajdah is of Shabbir and the intention is of Abu Talib. Whose blood flowed in karbala? This was Abu Talib's blood. They were all his progeny that were martyred in Karbala. All that they cared about was that the Islam of the prophet be preserved.

Life is not certain and we should always cry while we can about karbala. Had we been in karbala we would have shed our blood. Bibi Fatima blesses your tears with a thousand blessings. From the wilderness Bibi cried the ummat has looted me. Oh Zainab go Hussain is struggling in the battlefield.

Bibi Zainab and Bibi Fatima were together and she asked her daughter do you understand all your responsibilities. Bibi Zainab said oh mother why do you get up in the night to give water to my brother Hussain? Mother I do not understand this why do you not give water to the rest of us. Bibi Fatima hugged Bibi Zainab and said that oh daughter when I heard that my son will be martyred hungry and thirsty in karbala I wish to give him water.

When Hussain came and called Zainab and Umme Kulthoom to give them his last salaam. Hussain saw a bibi with white hair standing in the corner. He said mother Fizza my salaam on you. Fizza said I will not let you go my prince I brought you up with lots of love and hard work I will not let you go. Imam Hussain said that till today I have not considered you lesser than my mother Bibi Fatima. Bibi Fizza said do you have any command for me. Imam Hussain said that I would like to do one will. Please do not think my sister is any lesser than my mother bibi fatima. She has been with me throughout karbala.

Sakina hugged her father's legs and begged to sleep on his chest for the last time. Baaba after this I will see the slaps and whips of the enemies of Hussain.

Questions

- 1) How do you know what is right?
- 2) Who is a Muslim?
- 3) What are the six things Momin's believe in and what are the six actions they do according to the Quran?
- 4) When Allah says I found you and Orphan and protected Prophet Mohammed what does He mean? Who really protected Prophet Mohammed?
- 5) When Allah says I found you destitute and enriched thee? Who was the person whose wealth enriched the prophet?
- 6) Can we take those who disbelieve as our protectors? Give the reference of the Ayat from the Quran supporting your answer.
- 7) Laying a dead person in the grave facing the kaaba is a tradition from -----.
- 8) What did Bibi Zainab ask Bibi Fatima?